

THE

# Chinese Recorder

AND

## MISSIONARY JOURNAL.

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VOL. XVII.

FEBRUARY, 1886.

No. 2

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### POISONOUS FISH AND FISH-POISONING IN CHINA.\*

BY D. J. MACGOWAN, M. D.

THE porpoise occupies greater space by far in Chinese ichthyology than any fish. Chên's Cyclopaedia quotes thirty authors who refer to it. Few fishes are so prized for their flavour, and none so much condemned for poisonous qualities. Like English, German, French and other maritime people, the Chinese name the animal from its resemblance to a pig,—it is the ho-t'un, "river pig," of which there are two varieties, a white and a black. It enters the rivers from the sea early in spring, is very abundant in the Yangtsze, which it ascends over a thousand miles—as far as the rapids allow. On its first appearance it is fat, and less hurtful as food than at a later period. A portion of fat found in the abdomen is so esteemed that it is styled "Ti Tsze's milk," that lady being pre-eminent among all comely women for her beauty. One writer attributes the fatness to willow leaf-buds, on which the porpoise feeds; but another combats that idea, inasmuch as the fatness is found to exist before the pendent willow branches reach the water's surface and begin to sprout. The former observer, it may be remarked, lived higher up the Yangtsze, where the willow-buds and porpoise appear synchronously. Another writer says willow-buds are hurtful to fish. Porpoises, it is added, are a terror to fish, none daring to attack them; their appearance in large numbers indicates a blow. A centenarian author who wrote at the close of the twelfth century is cited to show the risk of indulging in porpoise flesh. It is quoted by the renowned poet See T'ungpo, who remarks, that "the price of porpoise-eating is death," and then narrates

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\* Written for Prof. S. F. Baird, Commissioner of United States Fish and Fishery Bureau.

how it happened that the aged author nearly failed to see a full century. He being on a visit to a relative, (a literary official at Pang-yang,) was told by his host that the southern region produced nothing more savoury than porpoise, some was ordered to be cooked for a repast. As the two were sitting down to partake of it, they had to rise to receive a guest; at that moment a cat pounced upon the dish, upset it, and, with a dog, ate the dainty contents; but very soon it killed them both, thus plucking death from the watering mouths of guest and host. The poet adds, that in Honan the eating-houses prepare mock porpoise dishes, and that in his opinion, the genuine article being fatal, the imitation should suffice to half kill the eaters. Animals seem to be more obnoxious to the poison than man. One authority says that cats and dogs partaking of it invariably die; and fishermen tell me that carrion birds, will not eat porpoise entrails, or if they do they die speedily. The liver, which is regarded as a great delicacy, is often poisonous; the eyes and the blood, and particularly that part which is found near the back, are always poisonous. All cases of fatal poisoning, however, appear to be due to neglect of certain precautions that require to be observed more minutely after the animals have made their visit to the rivers. In the first place, the parts indicated require to be well cut away, and the flesh thoroughly washed, and, when cooked, to be well boiled. At Ningpo the boiling is kept up by careful people for eight hours. Further to secure safety, the Chinese olive or sugar-cane is boiled with the flesh. A man who happens to be taking as medicine a sort of sage, will assuredly be killed if he takes porpoise at the same time. The toxic effects vary according to the portion which is taken. The blood and liver are generally poisonous, the fat causes swelling and numbness of the tongue, eating the eyes produces dimness of vision. On the lower Yangtze the fat is prepared for food by mixing it with liquor dregs and for the time burying it. With regard to the whole "river pig," a proverb says, "Eat it if you wish to discard life;"—but when well cooked all other food compared to it will be found insipid.

*Antidotes.*—Antidotes to porpoise poisoning are the cosmetic which women use to give color to their lips (*Mirabilis Salappa*) and the fire-dried flowers of *Mimosa Comiculata*,—pulverise and give in water; or give the Chinese olive (*Canarium*) and camphor soaked together in the water.

*Test.*—To test a roe, throw some of the above named cosmetic on the roe, when it is boiling; if it turns red, it is safe to eat; if it fails to take the color, it is poisonous.

Notwithstanding most magistrates issue proclamations from time to time cautioning people against the use of porpoise flesh, scarcely a spring passes without fatal cases of poisoning from that cause. The Shên-pao lately reported eleven deaths that occurred at Yangchow from eating portions of that fish. Again, five persons died at Anch'ing in April last from eating porpoise. In one family a father and son were the victims; in the one vomiting was induced, in the other emetics failed to act; both died. In another family a father, mother and daughter died from the same cause. They suffered much pain, with swelling of the abdomen, skin purple and benumbed, with greenish saliva from the mouth. Another case is worth giving, because of the symptoms, from a work published in the last century. "A Shanghai graduate when on the eve of departing for the Peking examination, entertained his friends at a banquet; being hungry, just before the guests' arrival he partook of some porpoise; when his friends arrived he found himself unable to make the usual salutation with his hands, they were paralyzed; soon his whole body became numb, and then his abdomen distended greatly, and he died quickly."\*

It would seem that porpoise poisoning is commoner on the Yang-tsze than on the coast, as if the ascent of the great river renders it less fit for food as a like toilsome journey does the shad. It is well known that sailors eat porpoise caught at sea with impunity, and islanders, as the Japanese, rarely suffer from porpoise eating.

*Poisonous Fish.*—The Ningpo Gazetteer describes a fish, popularly called "tiger fish," which by its needle-like tail inflicts poisonous wounds on men and kills fish; men thus wounded suffer excruciating and protracted pain, say the people, who also declare that the spinous tail, if driven into a tree, will kill it; however I have not found it hurtful in that manner. Somewhat similar is the "tiger fish," with hedgehog-like spines, which, piercing men, occasion pain; its bite is poisonous, and so is its flesh. On the coast of Chêkiang and Fuhkien the "swallow-red fish" is found, which resembles the "ox-tailed fish." It darts with extreme velocity, inflicting painful wounds on mussel divers. Yet worse is the poisonous wound inflicted by a species of ray which has three spines in its tail; the pain is such as to keep the sufferer groaning for successive days and nights.

"A sort of sturgeon is found at Loyang which resembles a pig: its colour is yellow. Its stench forbids near approach, and it is very poisonous; notwithstanding, when properly prepared, it is considered fit food for the Emperor, for it constitutes an article of tribute."

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\*三岡譚略 河豚毒

The tetradon, or globe-fish, is rejected by costal fishermen, because it is poisonous, but those globe-fish that ascend the river are sought for, and when eviscerated, and dried, are edible.

A silure, or mud-fish, is hurtful, particularly the kind with reddish eyes and no gills. No kind is to be eaten with ox liver, or with wild boar or venison. A small species of shark called "white-shark," having a rough skin and hard flesh, is slightly poisonous. Several kinds of eels are represented as hurtful. Some Ningpo people will not eat eels without first testing them. They are placed in a deep water jar, and if on the approach of a strong light they spring up, they are thrown away as not fit for food. There is a kind of eel that has its head turned upward that is not to be eaten. Eels that have perpendicular caudal fins are to be discarded; also those with white spotted backs, those without gills, the "four-eyed" kind, the kind with black striped bellies, and the kind that weigh four or five catties. The Pên-ts'ao shows the fallacy of the popular belief that eels spring from dead men's hair, by stating that they have eggs.

The "stone-striped fish" is described as causing vomiting. "It resembles the roach[?], and is a foot long with tiger-like markings. There are no males among these fish. According to native report, the females copulate with snakes, and have poisonous roes. In the south these fish are hung on trees where wasps' nests are found, by which means birds are attracted that devour the wasps. They swim on the surface of the water, but on the approach of men, dive down."

A curious account is given of a poisonous lacertian. "It is amphibious, living in mountain creeks. Its fore-feet are like those of a monkey, its hinder resemble those of a dog; it has a long tail, is seven or eight feet long, and has the cry of a child, which is indicated by the mode of writing one of its names. It climbs trees, and in times of drought, fills its mouth with water, and, concealing itself in jungle, covering its body with leaves and grass, expands its jaws; birds, seeing the water therein contained, attempt to slake their thirst in the trap, when they are soon gulped down. The poison that it contains is removed by suspending it from a tree, and beating it until all flows out in the form of a white fluid."

To carry this digression a step farther:—The reader should bear in mind that Chinese Natural History consists largely of imperfectly observed facts, blended with superstition and folk-lore. The Chelona furnish according to Chinese writers anomalous poisonous tortoises. Some facts in Natural History are often wound up with folk-lore like the following, which may be worth recording here. Tortoises that are three-footed, red-footed, single-eyed, non-retractable head and foot, sunken-eyed, abdominal-marked 卜,

abdominal-marked 王, snaked-framed, and drought or mountain species are poisonous; edible kinds are not to be eaten with spinach, nor hens' or ducks' eggs, nor rabbits; pregnant women eating them will bring forth short-necked children; consumptive persons troubled with abdominal swellings should not use them for food. The kind that does not retract the head and feet, and is destitute of the leathery border or carapace, causes impeded respiration. A jingling proverb says, three and four-toed may be eaten, while the five-toed, which are simply snakes transformed, and the six-toed, transformed scorpions, are virulently poisonous. A tortoise is reported to exist in pools on Chünshan in Yangchau (Kiangsu) which a myth represents as a metamorphosis of the father of Yu the Great; it is very cold in its nature and poisonous. A man of Taitsang ordered his wife to cook a three-legged tortoise which he ate and then went to bed; soon after, he was changed to blood and water, his hair being all that was left of the miserable husband. Neighbors suspecting foul play, informed the magistrate, Huang Tingshén, who could make nothing of the case, but there being a prisoner under sentence of death, the culprit was ordered to eat one of these tripedal Chelonians; the consequence was, his dissolution into bloody water, his hair only being found intact; whereon the widow was acquitted. The learned author of the *Materia Medica Sinensis*, less credulous than the men of his period, says it is not reasonable to suppose that this poison should dissolve a man in that fashion, and cites another authority to show that a three-legged tortoise is innocuous; adding the names of certain maladies for which that anomalous animal is prescribed (it does not seem to have occurred to the author in reviewing that medico-legal case that, the accused widow found in the magistrate no unfriendly judge.) The subject is mainly of teratological interest showing Chinese belief in the existence of three-legged Chelonian: based it may be on maimed animals.

Many Crustaceans are poisonous,—fifteen kinds are enumerated,—several of them monstrosities. Antidotes for crab-poisoning, are sweet basil, or thyme, the juice of squash or of garlic, &c. Crabs eaten in pregnancy cause cross presentation. Crabs are not to be eaten with persimmons. The flesh of the king crab (*Simulus longispina*) is sometimes poisonous, and is employed as an anthelmintic. Field and ditch prawns are included in the list of poisonous Crustaceans. Oysters are hurtful betimes in China as elsewhere.

#### POISONING FISH.

Allied to the subject of poisonous fishes is that of fish-poisoning. At an early stage of their history, anterior perhaps to the legendary period when it is said the Chinese made the discovery of

fire, and ere they had acquired the art of fishing, they probably found dead fishes floating on the surface of streams, and in the course of time observed that the fall of certain seeds into the water was followed by the rise of fish to the surface:—then commenced the practice which has continued to the present day, of catching fish by poisoning them. Another writer referring to western China says;—“The waters are perfectly clear, and the people do not use nets in fishing, but in the winter season construct rafts, and from these throw on the water, a mixture of wheat and the seed of a species of polygonum pounded together; which, being eaten by the fish, they are killed and rise to the surface, but in a short time they come to life again. This they call making the fish drunk.”

In eastern Turkistan fish are obtained in a similar manner. “In the spring when the melted snow has swollen the rivers, the fish are seen swimming about in all quarters, the fishermen immediately take a solution of herbs, and sprinkle it on the water, by which the fish become perfectly stupefied and are easily caught. Mahomedans do not eat them to any great extent, except when mulberries are ripe which are eaten always with them.”\*

In this part of China seeds of the *Croton tiglium* are employed very extensively for the same purpose. They are powdered and cast into the water, and being, like the polygonum, extremely acrid, speedily kill the fish and Crustaceans that partake of them; these seeds render them colourless and flavourless, but not hurtful. Purchasers are never deceived, as their appearance discloses their mode of death; they are bought by the poor because of their cheapness. Similar modes of poisoning fish prevail also on portions of the Grand Canal adjacent to the Yangtsze, which sometimes call forth magisterial interdicts, because damaging to public health. One of the district magistrates of Suchow lately issued a proclamation forbidding the sale of the “thunder-duke-creeper, which miscreants employ for catching fish, terrapins, prawns, crabs and the like, killing them, and injuring men.”

Many centuries before our era according to the Chou Polity, game laws existed, which interdicted the use of poison in the capture of fish (and of other animals as well) in the spring months: poisoning or capturing them in any way being restricted to autumn and winter, or when the animals attained maturity.†

\* Notes on Mahomedan Tartary; a translation from a Report in manuscript prepared by a Commission of Manchu officers for the emperor Chienling. *Shanghai Almanac* 1883.

† 周官秋禮

WENCHOW, January, 1886.

## THE EASY WEN LI NEW TESTAMENT.

REV. C. W. MATEER D.D.

I HAVE been greatly interested in the discussion relating to an Easy Wen Li version of the New Testament, and at the same time not a little grieved to see the position in which the work seems to be. After consultation with some of my brethren in Shantung, I wish to make, through the *Recorder*, the following points and suggestions.

The great desirability of such a version of the New Testament, and indeed of the whole Bible, seems to be conceded. If such a version is made by competent and representative men, it will displace both existing Wen Li versions, and to some extent the Mandarin. *In my humble opinion this is the version that should have been made in the first place.* Its importance demands that the work be carefully done, and under such auspices as will secure its general acceptance.

A work of this kind done by *one man* will not I presume be generally accepted. His individuality is certain to color his work. There is no man but has peculiar views of the meaning of certain texts. Criticisms from others are of no significance, while the one man holds the authority of adoption or rejection. No one man is likely to strike the golden mean between the broad and narrow gauges of paraphrase and literality; and even if he did, the public would still need the testimony of a number of representative and competent associates to the fact. A version is wanted which will carry with it a fair guarantee of faithfulness, and of freedom from one-sidedness in every respect. The same objections will apply, though to a less extent, to a version by *two* translators.

It is a misfortune that there is amongst the missionaries in China any rivalry or jealousy, as between Englishmen and Americans. Such nevertheless is the fact, and it is one of the factors that must be taken into the account in plans for preparation of a union version, or it will be a failure. The number of English and American Missionaries in China is approximately equal, and competent translators are not wanting on either part. It seems evident therefore that any company of translators who may take this work in hand, should be composed of an equal number of each nationality, with say one German as umpire.

The Mandarin version has been several times spoken of as a basis, and in this there seems to be a high degree of propriety, for various reasons.



1. It was made by a joint committee, English and American scholars.

2. It is doubtless the most carefully prepared version that has yet been made. It was completed after eight years of faithful labor by scholarly men.

3. Mandarin approximates the easy Wen Li in style and expression, and if it be made the basis it will greatly facilitate the preparation of the new version.

4. If the two versions are made to correspond throughout, it will be a capital advantage on all hands. They can then be conveniently used together, and the Chinese will see that we have *one* Bible.

Those who made the Mandarin version, have to say the least a property in it which should be respected. Some of the committee of translators are absent from China, or are not now engaged in missionary work. Two are still so engaged—Messrs. Burdon and Blodgett—and they are the legitimate heirs to the whole work. They, we are told in the *August Recorder*, began some time ago, and now have well in hand, an easy Wen Li version on the basis of the Mandarin version. The same number of the *Recorder* announces the completion of an easy Wen Li version by Rev. Griffith John. His version so far as I have examined it, seems to be largely a reproduction of the Mandarin in easy Wen Li. I have also heard the same opinion from others. Mr. John has not, I believe, spoken definitely to this point. If I am right in my surmise that Mr. John's version is largely based on the Mandarin version, there is no inherent reason why his work and that of the Mandarin translators should not be combined.

It is an unfortunate complication that two parties should have been doing the same work independently, each presumably ignorant of what the other was doing. Such is the fact however, and now what is to be done? Those who have the two versions in hand must come together, and agree to share in a common work—or a union version is impossible. Whoever makes the first advance will give illustration of the apostolic injunction, "In honor preferring one another." If a solution of the difficulty is to be effected *somebody* must be the first to move.

One writer in the *Recorder* says—Let all the local associations take up the question. This I fear will make confusion worse confounded. Another says—Let us have a committee of not less than twenty from all parts of China. This is too large a number to work together, and it is doubtful if there are so many men in China who are competent for the work; besides there is no com-



petent appointing power. I see practically no way but for the parties already engaged in the work—Messers John, Blodgett, and Burdon—to lay aside personal feelings, choose and associate with themselves several more brethren of known fitness for the work; so choosing as to give English and Americans—broad and narrow gauge—equal numbers; and then choose a level-headed German for an umpire, and so go forward and prepare *one* version, which will have the authority and endorsement of all. *Such a work will, I am sure, be accepted by the Missionary Body in China.* Unless something of this kind is done, we shall inevitably have two rival versions in Easy Wen Li.

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MR. JOHN'S NEW TESTAMENT.\*

By Rt. Rev. G. E. MOULE, D.D.

THE Chapter which has furnished our exercise for this evening, whether successfully rendered into Chinese or not, was undoubtedly a difficult one to translate from St. Paul's Greek into Chinese, or, for that matter, into any other language. Accustomed as we are to the noble cadences of the English version, we easily overlook the extreme difficulty of several of the keywords of the great argument. Such are "the flesh," "the carnal mind," "condemnation," "the creature," "the first-fruits of the Spirit." The perplexity occasioned by one of these is commemorated in the ninth Article of Religion of the Church of England, where we read concerning *φρόνημα σαρκός* that 'some do expound it the *wisdom*, some *sensuality*, some the *affection*, some the *desire, of the flesh*.' When in English, rich as it is in abstract terms, translators have found it so hard to decide absolutely in favour of one among many synonyms, we need not wonder if scholars who attempt the task in Chinese are at least equally at fault.

In effect, of the versions before us, we find the Delegates' rendering 'after the flesh' by 從私欲, and 'to be carnally minded,' 體欲之情, whilst Mr. John is divided between 從肉體 in the margin and 從情欲, in the text for the former, and renders the latter by 體情欲. I find the American version (Bridgman and Culbertson's) alone content to literalize *σὰρξ* by 肉 without alternative; a rendering which has been condemned as misleading because of the usual meaning of 'butcher's meat,' if not 'pork,' which attaches to 肉.

\* Read at a Meeting of the Hangchow Missionary Association, December 22nd, 1885, after discussion of an English rendering from the Delegates' Version, and Mr. John's Version respectively, of Romans viii; and sent to the Recorder by vote of the Association.

For *φρονεῖν* they write 念, again aiming at literality, with perhaps too limited a view of the scope of the Greek word. For 'condemn' (*κατεκρίνειν*) in v. 3, and for 'mortify' (*θανατοῦν*) v. 13, both English versions write 滅 *destroy*; I know not why. B. and C. have 擬 in the former, but 滅 in the latter place. The creature, *κτίσις* is *perhaps* rightly rendered 萬物, though this seems so suitable to *πᾶσα ἡ κτίσις* that one cannot but wish that some alternative had been found for the simple noun. "We who have the first-fruits of the Spirit" (*ἀπαρχή*) is a hard phrase of course. The various renderings represent in fact various interpretations. And whether the 初得聖神者 'just got the Holy Spirit' of the Delegates', Mr. John's 已得聖神初結之菓者, 'already got the earliest fruits of the Holy Spirit,' or B. and C.'s rendering which differs from Mr. John's only in one word, neither alternative seems to me to convey St. Paul's meaning which is, if I mistake not, to view the Holy Spirit already imparted to Christians as the *ἀπαρχή*, first-fruits (earnest or pledge) of the ampler and all-pervading gift in the world-to-come. I have passed over several interesting terms, but there is just one more that seems to demand notice, namely *ὀφειλέται* in v.12. Both our versions paraphrase this by 役, slaves, or underlings; I confess I cannot see why; since by so doing a distinct element in St. Paul's argument seems to have been dropped out.\*

This however must suffice by way of verbal criticism, though if leisure sufficed it would be very interesting to pursue the subject much further.

As to the general effect of the two versions respectively as seen in this chapter. I do not doubt that a Chinese reader, who had been able to follow the argument of the first seven chapters of this all-important but most difficult epistle, would succeed in getting at least the outline of its central and most precious paragraph,—from the Delegates', if he were scholar enough to taste their work;—certainly from Mr. John. Peih Hsien sheng, a mature old scholar, non-Christian, after reading aloud both versions of our Chapter, and construing them into the Colloquial with abundant comments, on

\* It may be objected that after all 役 is *practically equivalent* to 'debtor' in the connexion, just as above 滅 in the context comes to the same thing as 'condemn' in v.3. and 'mortify' in v.13. Whether this be so or not, it seems to me that 'practical equivalents' may do in a paraphrase when they are inadmissible in a translation, where, in fact they ought not to be admitted unless they are found to be the *nearest equivalents* available. In the cases mentioned, I cannot but think that characteristic shades of the apostle's argument have been seriously blurred by the adoption of such 'practical equivalents.' In this same Epistle there are places in which I have regretted to find the great word 罪 doing duty for too many of the Greek synonyms or congeners of *ἀμαρτία*.

my asking his opinion, affirmed that both were *wanli*, and that no fault was to be found with either for misplaced particles, though he did complain of these complicated phrases in vs.2, and 11, of the Hankow, as 拖沓. He added that the Delegates' work was like old wine, stronger and of higher flavour, the Hankow version much easier but flatter to the taste.

All I see of Mr. John's version leads me to hope that it may after all become our—if not Authorized yet however—Common Version of the New Testament; always allowing our excellent Brother *three or four years at least* to perfect its rendering in communication with his brethren.

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#### METHODS OF MISSION WORK.

##### LETTER IV.

BY REV. J. L. NEVIUS, D.D.

##### ORIGIN AND GROWTH OF STATIONS IN CENTRAL SHANTUNG.

PREACHING tours formed a prominent part of mission work from the first occupation of Shantung by Protestant missionaries in the year 1860. During the years that immediately followed, the whole of eastern Shantung was traversed by members of the American Baptist and Presbyterian Missions. In 1866, Rev. C. W. Mateer and Rev. H. Corbett made a tour in central Shantung for the purpose chiefly of distributing and selling books. This was the first visit paid to Ch'ing-ch'ow fu and vicinity by Protestant missionaries. It was afterwards visited repeatedly by Dr. Williamson and other members of the U. P. Mission of Scotland, and Rev. J. MacIntyre, a member of that mission, resided two years in Wei Hien, the chief city of the adjacent district on the east. It was also visited from time to time by different members of the American Presbyterian mission, and in 1874, and 1875, was included in my regular itinerating tours, made twice a year.

Rev. Timothy Richard commenced regular work in Ch'ing-chow fu as a resident missionary in 1875. There were then in that region only two converts, and these were connected with Mr. Corbett.

Previous to the work of Famine Distribution in the spring of 1877, Mr. Richard had gathered about him a little company of enquirers, and I had also a few enquirers in the district of En-ch'ue about forty five miles S. E. of Ch'ing-chow fu.

In the spring of 1877, Mr. Richard and Rev. Alfred G. Jones gave all their time and energies to the work of Famine Relief. I took part in the same work in Kao-yai a market town in the western extremity of En-ch'ue, and near the borders of the two other *hien* Ling-ch'u and Ch'ang-loh, and continued it about three months until the close of the famine, distributing aid to about 30,000 people, from more than 300 villages.

The famine relief presented us in a new and favorable light, and gave a fresh impulse to our work of evangelization. The establishment of stations may be said to have fairly begun after the famine, though a spirit of enquiry had been awakened before. In the spring of 1879, Mr. Corbett again visited this region, and from this time took part in mission work there.

There are now in the department of Ching-chow fu connected with the English Baptist mission, and with Mr. Corbett and myself about one hundred and fifty stations, and near 2,500 converts, about 1,000 of them belonging to the Baptist Mission. On the main points of mission policy we are happily nearly of one mind. All these stations provide their own houses of worship; none of them are cared for by a resident paid preacher; but in each of them is one or more of its own members who voluntarily conducts services on Sunday and attends to the general spiritual interests of the little company of believers with whom he is connected, under the superintendence of the foreign missionary in charge. In all these stations great prominence is given to catechetical teaching, and also to affording special instruction to the leaders, with the view of their teaching others. These form the distinguishing features of our work; and are our main points of agreement.

The Baptist stations have multiplied chiefly through the voluntary labours of unpaid Christians; and radiate from the centre at Ching-chow fu. Their staff of Chinese labourers now consists of a Native Pastor who is a Nanking man and was baptized more than twenty years ago, and four evangelists paid by the mission; and two elders paid by the native Christians.

My work spread from the centre at Kao-yai, almost entirely so far as natives are concerned, through the voluntary labours of the Chinese Christians. My staff of paid labourers at present consists of two native helpers, supported hitherto partly by the natives and partly by myself. I have from the first used a few others occasionally.

Mr. Corbett commenced his work with the assistance of church members from older stations. He has used a much larger number of helpers, and his stations are more disconnected, being found in different districts to which his preachers and evangelists have been

sent. His staff of native labourers consists of about twenty-two paid helpers, and twenty teachers. The latter receive from him on an average about fifteen dollars a year, with what they can get in addition from the natives.

With these general statements respecting the whole field, I propose to give a more detailed account of my own stations and work, with which I am naturally more intimately acquainted. I presume however that in detailing my own experience I shall be giving in the main that also of my brethren. When important points of difference occur they will be spoken of *in loco*.

MUTUAL RELATIONS OF THE MISSIONARY, HELPERS, AND LEADERS.

The characteristic feature of our stations is that the principal care of them is intrusted, not to paid preachers set over them and resident among them, but to leaders belonging to the stations. These leaders are simply Church members among Church members, pursuing their daily calling as before conversion. They form a very important link in the chain of influences starting from the foreign missionary. Next to the missionary is the native helper, who is generally a well instructed Christian of some years experience. He is under the control and direction of the missionary, and acts for him in supplementing his labors and carrying out his instructions. Next to the helper is the leader, through whom principally the helper brings his influence to bear on the Christians and enquirers generally. The stations are organized on the principle that all its members are to be workers. It is our aim that each man woman and child shall be both a learner from some one more advanced, and a teacher of some one less advanced. Theoretically the missionary does nothing which the helper can do for him; the helper does nothing which the leader can do; and the leader does nothing which he can devolve upon those under him. In this way much time is saved; the gifts of all are utilized and developed; and the station as an organized whole grows in knowledge, strength and efficiency. The leader constantly superintends, directs and examines those under him; the helper directs and examines the leaders and their stations; and the missionary in charge has a general supervision and control of the whole.

It has been my habit to visit the stations regularly twice a year; to examine carefully into the circumstances of each one of them; and the progress in knowledge and performance of Christian duties of each Christian inquirer.

One of my helpers has the charge of nearly forty stations located in four different districts or *Hien*, which he visits regularly once every two months. The other helper has the charge of about

ten stations and devotes  $\frac{1}{2}$  part of his time to evangelistic work outside of them. A few are without the care of a native helper and are only visited by the foreign missionary.

The forty stations under one helper are divided into seven geographical groups of from four to seven stations each. The helper visits these groups in regular rotation, once every two months by appointment, spending about a week in each. On Sunday he holds a general or union service; leaders and other prominent Church members being present. The object aimed at is to make this union service, conducted by the helper, the model for the leaders to pattern after in their several stations during the seven or eight weeks, when they are by themselves. Once in two months when the helper is absent, each of these groups has a similar union service conducted by the leaders, exercises and persons in charge having been appointed by the helper in advance.

The form of exercises for Sundays both morning and afternoon, consists of four parts. *First*, a kind of informal *Sunday School* in which every person present is expected, with the superintendence of the leader and those under him, to prosecute his individual studies; whether learning the Chinese character; committing to memory passages of Scripture; telling Scripture stories; the study of the catechism or Scripture question books. *Second*, we have the more formal *Service* of worship, consisting of singing, reading of the Scripture with a few explanations or exhortations, and prayer; the whole occupying not more than three quarters of an hour. *Third*, we have the *Scripture Story Exercise*. Some one previously appointed tells the story; the leader of the meeting then calls on different persons one after another to reproduce it in consecutive parts; and afterwards all present take part in drawing practical lessons and duties from it. There is never time for more than one story and often that one has to be divided, and has two Sundays given to it. *Fourth*, If there is time a *Catechetical Exercise* follows in which all unite, designed to bring out more clearly the meaning of what they have already learned—as the Lord's prayer, the Ten Commandments, select passages of Scripture, some book of Scripture, or some special subject such as the duty of benevolence, &c.

This general order of exercises is modified or varied when the circumstances of a station make it advisable that it should be.

Leaders are sometimes formally selected by their stations. More generally however they find themselves in this position as the natural result of providential circumstances. In many cases the leader is the person who originated the station with which he is connected, the other members having been brought into the Church by



his instrumentality. These members look up to him as their natural head and teacher, and a strong feeling of gratitude, Christian sympathy and responsibility, grows up spontaneously. In some cases persons brought in afterwards are more gifted or literary than the original leader, and after a time take his place, or are associated with him as joint leaders. In some stations women are the first converts, and even after men have joined them, exert a marked, if not the chief, influence, and take a prominent part in teaching, exhortation and prayer.

*Chapels.* The Chapels, with the Chapel furniture, are provided by the natives themselves. As a rule they are not separate buildings but form a part of the ordinary Chinese dwelling house. Often the chapel belongs to the leader. Sometimes it is rented by the Christians; and in a few places it is a new building specially erected for the purpose of worship. When this is the case Christians from other villages assist with their contributions; and I have also generally contributed to the amount of about one tenth of the value of the building. The cost of these chapels ranges from thirty to one hundred dollars each. There is as yet no chapel the ownership of which is vested in the Church as a whole. Even when a new building is erected it belongs to the man on whose ground it stands. The fact that the chapels form a part of the ordinary dwelling houses of the people exempts the Christians, I think, from a good deal of the prejudice and persecution which is apt to be excited by and directed towards distinctive Church buildings.

#### INSTRUCTION OF ENQUIRERS AND CHURCH MEMBERS.

Perhaps the most important question which can arise in connection with our country stations is, how shall we most effectually carry out the command of our Saviour,—“Feed my sheep,” “Feed my lambs.” As has been before indicated the persons mainly depended upon for performing this work are the leaders. In our present circumstances in Shantung no other plan is possible. Where could we obtain native preachers for teaching and superintending the one hundred and fifty stations already established. There are less than a dozen candidates for the ministry in the whole field. We cannot yet know how many of these will be acceptable to the people; and the number of stations is constantly increasing. Were it desirable to supply each station with a native preacher we have not the men; and it would not be reasonable to suppose that we should have at this stage of our work. If we had the men, who would support them? The natives at present are too weak to do it, and if the foreign Boards were able to assume this burden, their doing so would establish a precedent which would add very much to the diffi-



culties of making the native Churches independent and self supporting in the future.

In my opinion we may go a step farther, and say that the introduction of paid preachers in each station, even if it were possible, would not at present be desirable. The leaders understand better than a person from a distance could, the individual peculiarities of their neighbors, and also the tones and inflections of the local dialect, and local expressions, illustrations and habits of thought. They are likely to be more interested in those about them, most of whom may be called their own converts, than any one else could be, and are more disposed to give them the care and attention necessary in instructing beginners. In teaching they set an example to others; a larger number of teachers is thus secured than could be obtained in any other way; and learning and teaching go on together; the one preparing for the other; and the teaching being an important part of the learning, perhaps quite as useful to the teacher as to the taught. Though the knowledge of the leaders may be elementary and incomplete, they are quite in advance of the other Church members and enquirers, and what they do know is past what the others need first to learn; and the leaders are especially fitted to communicate this knowledge, simply because they are not widely separated in intelligence and sympathy from those who are to be taught.

It must be admitted that here we are apt to meet in the beginning with serious difficulties. Sometimes it is almost impossible to find a leader. The station contains perhaps not a single person who can read. Even then however a modification of our plan is found to work good results in the end. If the weak station is within reach of a stronger, older one, it can obtain help by worshipping with and gaining instruction from it, or by some member of the older station coming to spend Sunday with his less advanced and less favored brethren. The helper too is expected to give special time and care to these weak stations. There are not a few cases of men, and also of women, who at first could not read, but can now read the Scriptures, teach and lead the singing; and are not only efficient leaders in their own stations but exert a happy influence outside of it.

From the first we emphasize *teaching* rather than *preaching*. I here use the word "preaching" in its specific sense of logical and more or less elaborate dissertation. We should remember that continuous discourse is something which is almost unknown in China. Even educated Chinamen follow it with difficulty. A carefully prepared sermon from a trained native preacher or a foreign missionary, such a sermon as would be admirably suited to an intelligent educated Christian congregation, is out of place in a new station.

From the fact that it is adapted to another kind of congregation it is by necessary consequence unsuitable here. An attempt at formal preaching by those who have neither the Scriptural knowledge nor the intellectual and practical training to fit them for it is still more to be deprecated. We who are accustomed from childhood to instruction by lectures and sermons, naturally and very properly introduce them in the mission centres where we are located; and our personal teachers, and pupils trained in our schools become accustomed to them and are profited by them. In the country stations a few of the more advanced Christians may be benefited by a sermon, but to the great body of hearers who most need instruction it would be like listening to utterances in an unknown tongue. This kind of preaching gives rise in the Church from its very infancy to a kind of formalism which is almost fatal to growth and progress. The congregation rises, or sits, or kneels as directed, and may maintain a reverent attitude, and listen, or have the appearance of listening, to what is said: in a word they have a service, and go home with their consciences satisfied, but their minds not enlightened. Even the Quaker method of sitting before God in silent meditation or mute reverence would be preferable to having the mind distracted by allusions to something they have not heard of, thoughts beyond their reach, and processes of reasoning which they cannot follow. I am far from saying that no good is accomplished. Those who engage in such a service, as many of them do, feeling that they are offering homage and worship to the true God their Heavenly Father, though they may only catch an occasional idea from a prayer, or an exhortation, or a sermon, will be benefited and their worship will no doubt be accepted. Most of the persons in our congregations are, as regards their mental development, in the condition of children, and have to be treated as such.

But to return to the methods of teaching which we have been led to adopt. All converts at first receive more or less oral instruction and direction from the foreign missionary, or the native helper, or the leader by whom they are brought into the Church. They are required to commit to memory and to learn the meaning of a simple Catechism containing a compendium of Christian doctrine, and also forms of prayer and passages of Scripture. During the period of probation they are expected to attend service regularly, and to perform the religious duties of professing Christians. The time of probation has varied from six months (or less in exceptional cases,) to one or two years. Our English Baptist brethren have recently increased it, fixing the minimum at eighteen months.

We have found it necessary in order to systematize and unify our work to establish rules and regulations, which are put up in

the chapels as placards. Most of them having been adopted by Mr. Corbett and myself, are now embodied in the new edition of the **入道初學** or Manual for Enquirers, which is published by the North China Tract Society. This Manual, the Catechism, and the Gospels, are the books which I place in the hands of every enquirer, and little more is needed for years in the way of text books for those who have not previously learned to read.

The Manual contains General Directions for prosecuting Scripture Studies; Forms of Prayer; the Apostles' Creed, and Select Passages of Scripture to be committed to memory. Then follows a large selection of Scripture Stories and Parables, with directions as to how they should be recited and explained. Only the subjects of these are given with references to the places in the Bible where they are to be found. Then follow Rules for the organization and direction of Stations; Duties of Leaders and Rules for their guidance; a System of Forms for keeping Station Records of attendance and studies, &c.; a Form of Church Covenant; Scripture lessons for preparing for Baptism; the same for preparing for the Lord's Supper; Order of Exercises for Church Service and directions for spending Sunday; a Short Scripture Catechism enforcing the duty of giving of our substance for benevolent purposes; and a short Essay on the Duty of every Christian to make known the Gospel to others. To the whole is appended Questions on the various parts specially prepared to facilitate the teaching and examination of learners. A selection of our most common Hymns is also sometimes bound up with the volume.

Studies prosecuted are divided into six kinds; all Church members and enquirers are supposed to be carrying on two or three of these at the same time, of which a complete record is kept. The six kinds of studies are—Learning to Read; Memorizing Scripture; Reading Scripture in course; telling Scripture Stories; Learning the meaning of Scriptures; and Reviews of former exercises. The books used are almost exclusively in Mandarin, in the Chinese Character.

We find Catechisms and Scripture question books of great use not only for enquirers but the more advanced Christians.

I give great prominence to learning and reciting Scripture Stories and Parables, and nothing has been found to produce more satisfactory results. It excites interest, develops thought, and furnishes in a simple form a compendium of Bible History and Christian Duty; while a careful training in relating Bible Stories and drawing practical lessons from them is one of the best ways of developing preaching talent whenever it is found.

Native scholars as well as the illiterate are required to learn the Manual not only for their own sakes but in order to teach others.

They soon familiarize themselves with its contents and pass on to the general study of the Scriptures with the help of commentaries.

*Bible or Training Class.*—The stations of Mr. Corbett and myself are, on an average, about two hundred miles distant from our home in Chefoo. In visiting them we have only time for necessary examinations, together with general instructions and directions. To secure thorough and methodical teaching, no plan has been found practicable but that of a select number of the learners coming to us in Chefoo. These have been organized into classes which have formed a kind of Normal School. At first enquirers came. Since stations have been established, enquirers in the vicinity of them prepare for baptism at home. For several years past our classes have been composed of the more advanced Church members specially selected and invited. They come with the understanding that in going back to their homes they are to communicate what they have learned to others. They are in no sense in our employ or pay, and their previous occupations and relations continue as before. As we are absent on our tours in the spring and autumn, the classes assemble in Chefoo during the summer and winter months when we are at home, and continue in session from six weeks to two months.

In many cases we have been obliged to pay the travelling expenses of members of the classes in returning home; the money they bring with them being as a rule expended before the session is over. During the last few years however not a few have provided their own travelling expenses for both coming and returning. During their stay with us they are our guests, we furnishing them with food and lodgings. We have found this course necessary, and do not think it under the circumstances unreasonable. Most of these students are poor and could not afford to pay all their expenses. Coming as they do, requires what is to them a considerable outlay in providing decent clothing, and food by the way. The loss of time in attending the class is also to some, a matter of no small importance. Many incur heavy expenses in the course of the year in discharging the duties of Christian hospitality in their homes, where they have frequent visits from natives and foreigners; so that in entertaining them while with us, we are only in part repaying in kind for what they have already expended in establishing and extending the work in their own neighborhoods.

The studies while with us are mainly Scriptural, with additional elementary instruction in Astronomy, Geography, and History and general knowledge. Here, as in the stations, lessons are carried on catechetically; and what is taught one day is the subject of examination the next. Much attention is also given to rehearsing

Scripture stories. One hour a day is assigned to instruction in vocal music, which has been taught for many years principally by Mrs. Nevius, who has devoted herself to it with singular assiduity and success. While the classes are with us we give nearly all our time and strength to them. Those who come here with an earnest purpose to learn, enjoy the exercises and are benefited by them; those who do not, cannot bear the pressure, and soon find an excuse for going home.

My classes have numbered of late about forty. So far as practicable the same individuals come year after year. They have gone over the Gospels (some of them repeatedly); the Acts of the Apostles; Romans; and several of the other Epistles; and part of the Old Testaments. Their proficiency in Scripture knowledge will compare favorably with that of intelligent adult classes in Sunday schools at home. They could sustain a very creditable examination on the Acts of the Apostles; and also on Romans, mastering the argument and being able to reproduce it. Some have written while here so full and clear an analysis of that Epistle that their manuscripts were sought for and copied by others who could not come to the class. The hymns which they sing are for the most part translations of familiar English hymns, in the same metres as the originals, and sung to the same familiar tunes. They are taught to sing by note and some of them read music very well. They have great difficulty with the half tones, their scale and ours being different.

These classes have almost fulfilled their purpose and will probably soon give place to Theological classes; those who have attended them have acquired such a familiarity with the Scripture as enables them now to carry on their studies at home, with the help of commentaries and other Christian books.

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#### SECRET SECTS IN SHANTUNG.

BY REV. D. H. PORTER, M.D.

(Continued from page 10.)

#### IV.—*Admission to sect and grades of service.*

ANY one desirous of joining the sect may do so. He must give evidence of his sincerity and must have a sponsor. The ceremony of admission is simple, as are all their rites. A table is placed in the center of the room, upon which are placed three cups of tea, and an incense pot, with three sticks of incense. Besides the candidate and his sponsor, there must be the Fa Shih, or the Hao Shih. Before the vow is taken a bowl of water is used to wash the face, and rinse the mouth, a symbol of purification. They all then kneel, and

the candidate makes the vow never to break the law, reveal the secret sign, or change the customs of the sect. The leader repeats a vow often containing several hundred lines. The vow is sealed by the threat, that if broken, within one hundred days the body of the individual will turn into pus and blood. If the candidate be a man he is received by a man, if a woman or girl, she is admitted by a female member. After admission to the sect the upward progress is determined by the amount of accumulated merit in the upper world. Merit is obtained by faithful observance of the rules, by sincerity in worship, and by purity in life. This merit is made known by the "Ming Yen," who watches their ascent through the "nine Heavens," until they enter the "nine Palaces," (Chiukung) of the blessed. All the Fa Shih and Hao Shih must have passed the lower and middle grades of progress before aspiring to the rank of a leader. All aspirants to the positions must be known by their fellows as virtuous, and the "Ming Yen," must inquire of the spirit as to his fitness for office. Believing in the transmigration of souls as they do, it is laid down as a rule that the aspirant for office must have been so virtuous as to have escaped transmigration through seven and eight successive generations. This happy condition of special merit can of course only be made known through the "Ming Yen." Ascent from one grade of office to another is also the reward of merit and is pronounced upon by the inevitable "Ming Yen." The members all wear their common dress, but the officers are bidden to wear felt hats in winter at the meetings, and cool hats in summer. In winter they are also to wear a long robe, and in summer a long loose gown without a girdle, after the supposed garb of the Ming dynasty. The shoes must be of a peculiar shape and trimming. Should the officer wear shoes for mourning such shoes must be exchanged for others when officiating.

*V.—Doctrines and aims of the society.*

We may turn now to the doctrines of the sect. These may naturally have for us the main interest, for the details of ritual and vestment are accidents merely. And we shall find this modern religious communion built upon what it believes, rather than upon what it performs.

*Belief in one God.*—We have already seen that the founder started on his mission under the inspiration of what he believed to be an incarnation of Deity. Stripped of certain externals which may not belong to it, the "Pakua men" seek to worship an "Unbegotten Spirit." He is the "Chên chu." the "Chen Tien Yeh," great above all gods, incomparable, merciful. This "Unbegotten" can not be called Shang Ti, lest he be mistaken for Yü Huang, the chief



of the Taoist divinities. As an illustration of this belief the sect discard all images, and idolatrous worship. We often meet men and women who maintain that they have not worshipped images for generations. It is well known that the Christian doctrines have been very attractive to multitudes of these sectaries. The secret of the attraction appears to be the worship of the invisible God unrepresented by images. The prayer to all spirits and saints in their formal worship was mentioned above. It would appear that a lurking fear of the opposition of these spirits urges them to such an invocation, while they distinctly declare entire disbelief in them. In like manner, chopsticks were placed to placate Buddha, and Kung Tzu, while they deny worship to them. If we may trust the reports given us, these sectaries are ideal and typical Jesuits. Their long habits of reticence and fear of discovery enables them to conform to idolatrous customs about them, while disbelieving and despising them all. The natural religion of China, worship of the dead, and of Heaven and Earth, appears to them a matter of mere form, not detracting from the higher worship of "Wu Sheng."

*Man is a spiritual being.*—Next to the belief in a spiritual ruler living in the glory and joy of the highest heaven, is a belief in man as a spirit. The ethereal spirit of man is enchained in a perishable body. But this enchainment is loosely held. By the process of worship with purity of heart the spirit can escape its body and for a little while revel in the joy of the upper world. No distinction is apparently made between the terms "ling" and "hun." The whole purpose of life is to secure the final and absolute return of the "ling hun" to its native home. The whole range of their secret meditations, posturing, signs, passwords, quiet breathings, and worship, seeks but one thing, the easy, constant, or final transfer of the spirit from this world to the spiritual, supersensible realm.

*Sin is moral degradation and pollution.* It is at this point that a doctrine of sin is developed. Man has natural limitations. His earthly life, be it long or short, is the appointment of "Wu Sheng." It is the duty of every one however to prepare for a return to the skies. That return is secured through a progress of growth. It is sin alone that can hinder this growth. Sensuous objects are the incentives to sin. Men of themselves cannot know the condition of their own spiritual growth or decay. The object of the meeting for worship is to discover, through the help of the "Ming Yen," the Seer, the amount of attainment, and to urge each other to higher efforts. Only those of supposed excellence of life can be received into the society. If any one is known to have committed sins of lust or adultery he is formally expelled from the society. It cannot be said



however that their doctrine of sin is very profound. Notwithstanding the fact that their worship and customs are determined by a sense of sin, and a desire to escape by means of an increasing merit, nevertheless their notions are in the main crude and materialistic. Sin is the outcome of misfortune. Riches and honor are the proof of merit accrued. We might indeed call the whole movement socialistic, or nihilistic. This is seen in a hymn speaking of the ten ranks in human life. Rank is a sign of goodness; honor a proof of blessing. The highest rank is not the morally good man, but the Emperor; then in due order are praised Princes of the blood, Ministers of state, Officials, Merchants, Farmers, Carters, labourers, vagabonds, and beggars. In all this, the poverty and ill condition of men is made the chief thing rather than sin. And yet, it is only through moral worth that a soul can rise from a lower to a higher material condition of happiness, since wealth and honor are in reality the reward of goodness.

*The escape from sin is through moral discipline.* We could scarce expect from such a sect any doctrine of salvation, other than such as may come through discipline, or growth under the stimulus of motives. This moral incentive is given them under the criticism or exhortation of the "Ming Yen." How powerful this may be we are now to notice. Life and conduct are criticised under four classes. The members of the sect in the periodical ascents to the spiritual sphere, are ranged there not according to any apparent worth or excellence, but according to their real moral condition. Ascending to the skies each one walks in golden streets, but those streets are in three grades, lower, middle, upper, and still above this are the "Nine Palaces," which must be reached, before an entrance can be made into the Palace city of "Wu Shêng." Each spirit as it walks these golden streets has a particular kind of garment. All this is of course seen and known only to the "Ming Yen." Those in the lower grade wear common every day clothes. In the second grade the spirits are more gaily clothed, like actors, in red, and purple and black, with gauze hats. In the third class, the garments are rich and more costly and named, "One hundred Buddha" garment, with a hat to correspond. In the fourth grade, that of residence in the "Chiukung," the vestments are named, "Thousand Buddha, myriad Buddha" garments, a glorious apricot-yellow color, for the long garment, and beautiful purple for the outside robe, while the hat is like an imperial crown or ducal coronet. The summit of reward, the goal of aspiration worship and effort is entrance into the "Palace of the King." This also is a reward of merit and growth, and maintains its material elements. It reminds us of the

Mohammedan Heaven. It is merely an expansion of the picture of wealth, ease and refinement of Chinese mandarins of high rank. Each now perfected spirit is to live in a princely mansion, with courts and gardens untold. A thousand gates enter these courts, each guarded by stone lions crouching, with stone steps for mounting horse, or for descending from chariots. The court entrance is adorned with tablets in myriads. Within the courts are gardens and flowers, myriads of odorous shrubs and flowers, myriads of birds of rare plumage and wonderful songsters, flit from tree to tree. Fish ponds and fountains adorn the view. The appointments within all correspond. Fine houses with quaint roofs, adorned with dogs and chickens in stone, and elephants upon the ridges. Scrolls and couplets adorn all the rooms, while many towers, retreats for scholars and students are seen, containing books without limit. Again mirrors of great size and beauty, and household utensils of jade and pearl, golden bowls and silver cups, larders too filled in like abundance. "Mien Shan, Mi Shan," "麵山米山 mountains of flour, and mountains of rice," the rice all of gold and the beans of jade or of pearl. Added to these are the wonderful Houris, "金童玉女 golden boys, and pearly maidens," in great abundance, waiting to render every service. To such a summit of material joy, the votaries of these sects are urged. By such incentives of ease and pleasure, they are urged to a moral life and discipline. We saw a girl in Shantung, whose husband was small and insignificant, made more uncomely by a scald-head. "Never mind" said she. "In my dreams at night, I have a celestial husband, I eat the food of angels at night, and am consoled." Into the common half wakened mind of a Shantung peasant, living his dull life upon that sandy plain, there come such gleams of glory and immortality of joy. We cannot wonder at its attractive power.

An incentive is given to moral growth in the danger of losing such advancement, by the sins of life.

If any sin or wrong is done upon the earth, the "Ming Yen," sees it in the loss of color on the celestial garments. Such loss of color is punished at once by disranking and degrading to a lower stage of development. The ingenuity of some of these tests is very striking. Lovers of wine are discerned by signs of fire on their ghostly garments, lovers of lust are known by the shadows of fresh flowers on theirs, while garments of money lovers and misers are changed to black, and those who are victims of anger and jealous of temper, are known by the red color of their vestments. Those who are thus disranked, have their toilsome service to perform anew, in order to regain the lost position.

The appeal to fear is not less an incentive than the exposition of such extravagant hopes. And here the charm and mystery of transmigration as a principle of punishment, has found a place as in so many other religions and sects. We thus have developed a *doctrine of the future life*.

The soul of the person, if it has been perfected through its process of self-discipline, or of criticism, leaves the body through the anterior fontanelle. If there have been sins of the eye, the soul departs through the eye, if sins of the ear, it departs through the ear, if sins of the nose, it departs by the nose. Or rather the good soul goes upward freely, in a direct path, while the delinquent soul goes by a by-path. If the dying spirit has been a worthy one, Yen Wang sends a good angel to receive the upward ascending one. If the departing one has been evil, Yen Wang sends a devil to pull the soul out from whatever gateway its sins have been brought upon it. To the departing spirits there are three paths opened. One, the middle one, leads direct to Heaven, of the others, one leads to Hades, and the Transmigration. All perfected spirits going the straight path join at first a "choir invisible," the "Sing Hua Hui," the assembly of transformed spirits. Preparation has been made previously by the head of the sect for the safe entrance into bliss. One of the officers, a "Fa Shih" or a "Hao Shih" has been appointed to visit Yen Wang, and examine his list of names upon his record book of sins and sinners. The names of the elect are erased from Yen Wang's list, and placed upon the record of Heaven. All adherents of this society are supposed to have their names thus rescued. Sin however reverses the process and merit must be reaccumulated.

Those unfortunate ones who have missed the straight and easy access to Heaven, are hurried to the judgment of Yen Wang. There judgment is fixed, and the particular form of transmigration is settled. It is said that after all there are but few escaping the reversion to the misery of life. Those who, in the upward progress in life have reached the heavenly palace, 斗都宮, located in the "Dipper," the "Tou Tu Kung," are safe from change for ten thousand years, and on returning to mortal life become emperors, with all earthly happiness. Those who have attained residence in the "Nine Palaces" remain in bliss some thousands of years, and when reborn on earth are ministers of state and officials. Others, who have risen to lesser grades, return to earth to be the rich and poor of later generations. All the rest return at once to earth in punishment, becoming each after his deserts, and similarly to Buddhists and Taoists, "gnats and worms, cattle and horses, swine, dogs, or else birds and wild beasts, and all the products of marine life."

These transformations are determined by sins against the four gates of the soul, the ear, eye, mouth, and nose. Those who are led to sin through the ear, return to life as four-footed beasts; who sin through the eye, become winged creatures; who sin through the mouth, double-tongued and liars, become flies and insects; who sin through the nose, are transformed into fish, tortoise, and crustacea generally. The occasion of this error is failing to breathe and smell properly at the time of worship.

The power and influence of the "Ming Yen" appears at its highest here. He not only sees the spiritual condition of the living, but the state of the dead is equally known to him. The punishment in transmigration is known to him, and the reward of the blessed. In fact the "Ming Yen" realizes in a more practical way, what was facetiously said of the New York "Nation" newspaper. He is a "Weekly Day of Judgment" to the sinning sections.

As a final source of incentive there still remains the terror of Hell, and the glory of Paradise. Whoever is guilty of lust or adultery is finally thrust below the lowest grade of life, is cast into "Ti Yü," Hell, where he is placed upon a bed of iron beneath which a fire is built, and from whose torture he shall never escape. In like manner all most heinous criminals, such as commit murder, arson and rapine are condemned to suffer without end.

Again there is to be a last Judgment and a last Day. There have already been two world-destroying cataclasms. A third awaits the present system. The members of the sect seek to fend that final peril by a very simple device. It is connected with two of the annual feast days. A pleasant little story is appended to each tradition. At the Ch'ing Ming feast day in the spring, all the members of the society insert a willow twig into the door post of the front door. At the last day, when sun, moon and stars all pass away, whoever is found with a willow branch at his door, will escape calamity. Like the blood upon the door posts of the Israelites, this twig is a sign of a "Passover." The illustrating story is that in the time of the Chin Kao, an official followed his Prince into exile. When food failed, the loyal follower cut off his own flesh and fed the Prince. The Prince on returning to his power, ennobled all other attendants, but forgot this one. The disappointed officer fled with his mother to a mountain. The Prince of Chin sent men to find and reward him. At last the Prince went himself and still could not find him. He therefore lighted the mountain expecting the officer to come out. He still would not come, but remained and with his mother was consumed. The willow twig is to remind men of him. There lurks in the story something like the Phœnician, "Lament for Thammus."

Again at the feast, 5th of 5th month, the door posts are in like manner adorned with the "Ai," moxa, and with the same purpose. The illustrating story is that an officer of the Ch'ü Kuo, Ch'ü Yuan, died in battle at the Yangtsze, his body being thrown in. At the feast day, cakes made of ch'iang mi, and dates, are tossed into the river, to recall his memory. In the North however, they place the moxa on the doors instead. And once more, on the 9th of the 9th month, the doors are adorned with the Ch'ü hwa (chrysanthemum) as a sign to defend the people from the destroying angels. The mode and the time of this final catastrophe is unknown. Even the seemingly omniscient "Ming Yen," makes no effort to discover this.

VI.—*Literature.* The study of this society, would be incomplete without a few words respecting its literature, and hymnology. A reference has already been made to the names of certain books in manuscript, which are sources of doctrine and of moral precept. Among these was mentioned the "Feng Shen Y'ên Yi," a volume which is to be found in any of the large book centers in China and is indeed widely scattered over the provinces. I am informed that this volume, contains the germs of the thousand and one sects, and heresies among the Chinese. The unknown author of this collation of mythology and fairy tales, is referred to a period of great antiquity. I am unable at present to verify, much less disprove, the current tradition, which ascribes the original work to the beginning of the Chou Dynasty. The first hero of this work is the Chiang T'ai Kung referred to in the book of History as the sponsor for Wên Wang the great founder of the Chou Dynasty. It is sufficient here to refer to this work, and to note that the fantastic notions of spirit, of the easy transfer of the soul from earth to the skies, and the notions regarding the glory and blessing of the future, find a multitude of supposed confirmations in this volume, whose antiquity or its references are placed alongside of that of the "Yi King" itself! I learn from Dr. Edkins that it was probably written in the early Ming period, though its fictitious histories are all referred to the heroic period of the founding of the Chou.

More potent than this work however, are the lyrics and songs of the sect, together with sentences and chants embodying moral and religious exhortation. These show alike the aims and the mental limitations of these sectaries. A specimen of these songs will serve to illustrate at once the simplicity and beauty of some of their thoughts. I select from these the "Song of the Cotton Gin." A maiden sits at the little wheel, cleaning cotton from the seed, and piling the white cotton in readiness for the spinning. The "air" to which the song is sung, is a sweet gentle melody, in a minor key, airy and fantastic as the floating of cotton floss in the breeze.

- 1 The Cotton lies on the floor  
 A beautiful nest of white.  
 A maiden chants "Mi to Fo,"  
 As she dries it in the light,

All ready to feed, anon, to the ginning wheels' greedy bight.

- 2 Turns swiftly the spokes of the wheel,  
 The maiden, musing the while.  
 The hidden law of the reel  
 She queries, the time to beguile,

"Or busy or idle is life," and her face is o'er spread with a smile.

- 3 I draw, says the musing youth,  
 Thro' the axles of wood and steel  
 The lint by a silver tooth,  
 As swiftly revolves the wheel.

It builds as it falls, a snow white tower, on yonder side of the reel.

- 4 Could I thus build unto me  
 A life as perfect and pure,  
 The glory and fame would be  
 Earth-wide and wont to endure;

Like apple blossoms beneath the eye, as fair and bright to allure.

- 5 Like feather of down in the spring,  
 So softly and lightly afloat,  
 Tossing hither and yon in a ring  
 A fairy nymph dancing by rote,

My hand and my foot, says the maid, alternate respond to the note.

- 6 My eyes must hold to their work,  
 Never gazing to left or to right;  
 Nor body nor heart can now shirk;  
 Though weary, the end shall make light;

Thus steady and brave to the last, myself I thus urge and incite.

- 7 The cotton I gin to prepare,  
 To thrum with the bow into fleece;  
 The daily task is my care,  
 Unceasing each fleck to release;

That when the thrumming is done, without limit our gain to increase.

- 8 At last the snowy fleece lies,  
 A white marble mountain, so pure  
 The mistress with joy in her eyes  
 Shall honor the diligent Doer.

A life all moulded like this, what holier, nobler, or truer!

|          |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|----------|
| 棉花緒成窩    | 軋車轉撥撥    | 金木相交加    | 修理在自家    | 鵝毛舞春風    | 二目不轉睛    | 軋花預備彈    | 如同白玉山    |
| 地裏拾來念彌佛  | 其中消息人自摸  | 發輪長轉咬銀牙  | 光輝普照乾坤大  | 飄來飄去方寸中  | 定把身心好用工  | 天天接續無間斷  | 主人看見甚喜歡  |
| 晒乾了纔把軋車過 | 規矩同軋手分勤惰 | 細看來一座玲瓏塔 | 梨花落轉林樹底下 | 軋棉花手隨又腳登 | 不用慌屢緒自消停 | 擇淨了無點墨葛纖 | 這聖活就是真修煉 |

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 IN MEMORIAM—MRS. GRIFFITH JOHN.

BY REV. WM. MUIRHEAD.

IN September 1854, the writer had the pleasure of welcoming the Rev. Dr. and Mrs. Jenkins to Shanghai, the former on his return to China, and the latter on her arrival for the first time. She was in the hey-day of youth, and full of life and spirit in relation to the work for which she had come out. It was pleasing to become acquainted with her, and observe the flow of soul and natural intelligence that marked her conversation and demeanour. She appeared to be a remarkable woman in this respect, and conjoined with her educational accomplishments, specially in the line of vocal and instrumental music, the well-ordered course of things in her own home, and the interest she took in what was expected to be the work of her life; all gave promise of eminent usefulness in the future. But even this was intensified in a high degree by what soon became evident in the matter of her deep spiritual convictions, not only her faith in Christ and love to Him, as her Divine Lord and Saviour, but her sense of union and fellowship with Him, as the animating



principle of her life and character. She seems to have been imbued with this idea in early days, from her association with Christian friends in America, who professed and inculcated it in a most earnest manner, and as she thoroughly sympathized in it, so she urged it in the circle in which she was called to move. There are those still living who call to mind the earnestness of her appeals in this point of view, and which have left a deep and lasting impression on their whole moral being.

From the first, she entered as much as possible into the work of her husband as a missionary to the Chinese, but owing to various causes, he was led to join himself to the American Consular Service, in which he continued for several years. This, together with his state of health and that of his wife, impressed the minds of many as an obstacle in the way of her development in spiritual things and religious work. She was thus for a time in a line different from what she had chosen for herself, and in which she expected to vie with such noble minded women in the missionary field, as the late Mrs. Judson of Burmah and others.

When Dr. Jenkins died, she was during several months in a state of great spiritual depression, and went to America in the hope of meeting the Christian friends of her youth, and the change was blest to her in the restoration to health and peace and joy. On returning to Shanghai, she resolved on a plan of usefulness for sailors and others, who might be induced to come under her influence. The Temperance cause was then in progress, and furnished opportunity for her securing the object in view. Several connected with it were invited to meet together in her house, and this was the beginning of a great and good work, which was carried on most successfully for several years. She took the matter in hand, and conducted the services in a way most gratifying to those who attended them, as they proved also to be the occasion of blessing to many. She gave herself to this line of work, heart and soul, and was encouraged in it in a high degree, by the love and esteem of those who came under her influence, and by the success that followed her efforts. Certainly she showed a wonderful capability and adaptation for the purpose, and as she persevered in it, she was made to know that her labor was not in vain in the Lord.

In 1874, Mrs. Jenkins became engaged to the Rev. Griffith John, of the London Mission at Hankow, whither she proceeded in due time. Her life there was thoroughly characteristic. She was then in an appropriate sphere, where she could devote herself to the work of her choice in early days, and she has left behind her, precious memories both among her fellow labourers and the Chinese. In the Chapels,

the Hospital, and in the way of domestic visitation, she did what she could, while in the prayer meetings and other services held at home or elsewhere, her influence was powerfully and lovingly felt. As she was apt to teach, strong in her religious impressions, highly qualified in her musical talent, and otherwise well fitted for usefulness in the various duties of missionary life, all these elements were called into requisition and employed in promoting the work she had undertaken. While her health and strength allowed, she took an active part in the different services of the Mission, and was a great help to her husband in the conduct of them.

Amid the engagements specially connected with the missionary work, she never abated in her interest in the Sailors; they were visited on board ship and invited to attend the meetings that were established on their account, and during her last visit to England, appeals were made by her in behalf of a "Sailors' Rest" in Hankow, which she was successful in erecting, and where the Sailors are in the habit of going and availing of the services held for their benefit. Many have been led to testify their gratitude to Mrs. John for what she has thus done for them, and date the beginning of a new life in their experience, to her instrumentality in this way.

In the course of her stay in England a few years ago, she endeared herself to a large number of friends by her earnest and able advocacy of Christian work abroad. Gifted as she was by high spiritual, as well as intellectual power in this respect, and no less by a kind, gentle, and persuasive manner, she was called to use these to great advantage for the cause she had at heart, and her name will be long and lovingly remembered in many parts of the land. As to her bearing and deportment among European ladies in the foreign settlements, where she was well known, it required a sympathy of soul on their part to understand and appreciate her position, her sentiments and feelings. She had such deep and strong religious convictions, such views and experience of Divine truth, that she was ever ready to give such utterance to them, as to fail in attracting, where they might, as in other cases they did, prove an occasion of a saving blessing.

Of late years she suffered much from ill health, but it was thought she had largely recovered from it, and till within a short time of her death, she was thought to be comparatively well. Her hour of departure, however, was drawing nigh, and a few days previous to it, she was confined to her room. Then she gave expression to her faith and hope in the clearest manner. Jesus was the name most frequently on her lips. He seemed very near to her, while she cried—"Come, Lord Jesus." Hardly cognizant of the presence of those

around her, she was heard repeating the word "beautiful," over and over again, as if she were already a spectator of the scenes on which she was about to enter. It could only be understood in this light. The heaven of which she had often sung and spoken, was now opening to her view, and she attempted to describe its surpassing loveliness in the language of the earth that she was just leaving. It was a comfort and joy to those around her dying bed, amid the sorrow they were otherwise called to endure. Her last words to her husband were—"Don't fret, Griffith," and soon after, her redeemed spirit joined the great multitude before the throne.

Such is the history from our point of view of our departed friend. Let us each in our way similarly follow Christ, serving Him with all our powers on earth, living in close and hallowed communion with Him, and looking forward to a still more blessed association with Him in heaven.

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The following resolution regarding Mrs. Griffith John was unanimously passed at the Committee Meeting of members of the London Missionary Society at Hankow, on the 8th of January:—  
"*Resolved*, That the Hankow District Committee wish collectively to express to their senior Colleague their deep and heartfelt sympathy with himself and with Miss John, in their present sorrow and bereavement, and also their own sense of the heavy loss which the Missionary Body and the Native Church, have sustained by the death of Mrs. John. They pray that the recollection of the love and of the co-operation in every good work, which Mrs. John was ever wont to manifest toward her husband, may still encourage him in his work, and that the memory of her constant and earnest endeavors to spread the kingdom of Christ, may prove to every member of the mission a stimulus to a devotion like that which she herself displayed."

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## Correspondence.

### THE MISSIONARY CONFERENCE.

DEAR SIR,

I would not deem it necessary to refer to the letters of Drs. Yates and Mateer in your January number, were it not to remove the imputation so gratuitously and ungenerously cast upon my friend, Dr. Y. J. Allen. He knew nothing of my letter, or his nomination, until the *Recorder* appeared. As for the statement in such good taste and expressed in such elegant language, "axes to grind," all I shall say is that it is a revelation to me to find one missionary believing that another was capable of trying to convene a conference to serve his private ends.

I will not at present continue the discussion. I will only say that I stand by my letter, and am prepared to extend, illustrate, and defend the argument there used. As for "grafting Christianity upon Confucianism," this is not my idea but the travesty of my critics. As well think of grafting a P. and O. Liner on a Chinese junk! What I contend for is that those principles which we find at the basis of the Chinese polity in all its phases, and which were known and inculcated long before Confucius was born, are from God and should be recognized by us, and full advantage taken of them.

I am charged with being "too sanguine." My censors do me too much honour! What would this world do without sanguine men, and where would it be? The truth is, I am much more sanguine in regard to China now than I was thirty years ago. I have met with far more good in China than I ever expected; the varied capacities of the people are marvellous, while elements of promise abound in all directions. And I believe every man who has mingled with the Chinese sympathetically, and won their confidence, will speak in the same strain.

I have never affirmed or thought there was any "religious movement" among the Chinese; but who does not see that there is a wide intellectual movement, that a social movement has also commenced? And there are unmistakable signs of great political changers and my argument is that we should take advantage of these features, and combine, and prepare to *create* a religious awakening. There are about 500 Protestant missionaries in China, all told, or about thirty to each Province. Suppose that the number of agents was properly or even partially organized and actively co-operating with each other, with God's blessing what might not be effected?

I can see no presumption in my letter; and if there is anything in it suggestive of such, I beg a thousand pardons. The reason for the nomination of the committee is stated in my letter.

I never intended to supersede the committee proper, which would fall to be appointed by the missionaries in the various Provinces. My only idea was a "preliminary committee," to save time and start the conference. And I defy any man in the same limits, to name a more representative, or an abler, committee.

But I will not press the matter. When we parted, the common understanding was that the next General Conference was to be held in ten years, following the example of the Indian missionaries. I can see great advantages in having a fixed time; and many disadvantages and especially a mighty one in having a preliminary debate before each as to the proper time. I think therefore we ought to have taken it for granted, and commenced our preparation. I do not think in these days of rapid inter-communication that it is too late yet; but we are not dependent on conferences, and better no conference, than to meet in an unharmonious spirit.

Yours truly,

January 19th, 1886.

ALEXANDER WILLIAMSON.

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## Echoes from Other Lands.

### BIBLE DISTRIBUTION IN KANSUH.

A long and interesting journal of Mr. G. Parker, regarding a Bible-selling Journey appears in *China's Millions*. During August, September, and October, 1884, he travelled 2,700 li, and sold 2,683 Chinese Scriptures, (55 of which were New Testaments,) and 370 Arabic, Persian, Turkish, Tibetan, and Mongol Scriptures. He came largely in contact with Mahommedans, and makes the remark that, "The writings of Moses, David, Solomon, and the Gospels, using Mahommedan nomenclature, would do good service in half the provinces of China." Much of interest occurred in his intercourse with Tibetans.

## SHALL WE HAVE CHAPELS?

The Rev. O. A. Fulton, of the Presbyterian Mission, Canton, writes to the *Foreign Missionary*:—"The opinion is gaining ground in our mission—and, I think in all our missions—that too much stress has been laid upon renting chapels as a condition of propagating the Gospel. The large part of our troubles grow out of connections with chapels. We can now go almost everywhere in this province and preach, and it is the exception when serious hindrance is offered. Every day the conviction is stronger in my mind that the fewer chapels foreigners rent, the better for the cause we preach. When the people are strong enough and zealous enough, they will rent their own churches, and will be all the stronger for self-government and self-support. Occasionally, in a new and distant centre, it may be wise to rent a chapel; but to condition the spread of the Gospel, and to restrict the labor of evangelists to chapel service, is not in accord with apostolic missions nor with sound progressive development. What is needed is the selection of certain definite fields, and a force constantly at work within these limits, until the Gospel shall have made converts in scores of villages, and these converts become the nuclei of future churches."

## THE HOLY SPIRIT NEGLECTING NO MAN.

We extract the following from the *Wesleyan Missionary Notices* for October. Rev. W. T. R. Baker tells of a call from "The leader of a religious sect, and the writer of several books which he brought with him as the text of his discourse. Mr. Hill tells me he is really a man who has *thought*; he has given up idolatry, though probably he still does reverence before the tablet of heaven and earth. His books are inquiries into the nature of God and the origin of things, and there are some really good thoughts concerning God's universality, supremacy, and the impossibility of knowing Him. Naturally this old man preferred teaching to being taught, and in a passing hour nothing much could be done. But as books are written on such subjects from the Christian standpoint and in a scientific spirit, I rejoice to think that there are many such seekers scattered up and down China, groping for light and waiting for the consolation, who will grasp the truth, will see the light, and depart in peace. Since coming to China, I have grown more hopeful as to the speedy work of Christian Missions. Not that the difficulties are less than I thought; anything but that. But I see more clearly that the Holy Spirit is really neglecting no man, but is working in China apart from our work. And that belief gives such a leverage to my faith as to overthrow the difficulties, gigantic though they be."

## Editorial Notes and Missionary News.

### MISCELLANEOUS ITEMS.

We are sorry to learn that Mr. and Mrs. McIver of Swatow are obliged to return to England on account of Mrs. McIver's health.

Not having received reports from several important missions, we are not able in this number to give the promised Statistical Table.

We learn from the *St. Louis Presbyterian*, that Miss Safford has made a deep impression on the Presbyterian Churches in that region. Of her addresses at Fulton, the Rev. Dr. Marquess reports:—"For more than one hour she held her audience in rapt attention, moving them by turns to laughter and tears. The talk was one of the most powerful and beautiful addresses I have ever heard, surpassing all the speeches of the male missionaries whom it has been my privilege to hear, with, perhaps, a single exception, and fully abreast of that. Its breadth of thought, its fullness of detail, its powerful generalizations, its depth of feeling, its clear grasp of the salient points of heathen life and missionary work, its aptness and fertility of illustration, its massing of facts and thoughts in such number within a single address, its sparkles of humor and touches of pathos, betrayed a splendid mind as well as a large and noble heart. And this address was but the preface to six others equally fine."

We shall be doing our readers a kindness by drawing their attention to the London Religious Tract Society's publications, offered for sale by The Religious Tract Society of China, and particularly to the series of beautifully illustrated vol-

umes on various countries, among which are particularly noticeable, those on Egypt, the Holy Land, Italy, Switzerland, Germany, England, Scotland, Canada, and the United States of America. The moderate prices at which these interesting and instructive books are sold (\$2.25 a volume) must render them great favorites in all families. The text is usually worthy of the illustrations, many of which are of a high order of the engraver's art.

We have received from Dr. Nevius a copy of his "Church Manual," which must be a very useful book for his churches regarding which we are publishing such interesting accounts from his pen. We will refer to Dr. Nevius' own analysis of the volume as given on page 62. It will doubtless prove useful to other workers following the same general style of labor.

In the "Review of 1885," in our last number, we spoke of one new body of home Christians which had sent two representatives to China during the year,—a statement that still holds true. In the enumeration of Protestant Missionary Societies we should however have mentioned as a new organization among us, the "Book and Tract Society of China," of which Dr. Alex. Williamson is the Secretary, and which swells the total of British Societies at work in China to nineteen, and the total of societies to thirty-five.

Since the above item was written, the "Disciples of Christ" have increased the number of missionary societies in China, by the arrival from America of W. E. Macklin M.D., who thinks of work in North China.



We are informed that the British and Foreign Bible Society, at the earnest request of the Amoy Committee and others, has given permission to its agents in China to purchase and circulate Mr. Griffith John's version of the New Testament in Easy Wenli.

At the Annual meeting of the General Missionary Committee of the Methodist Church, North, held in New York, November 5th, Bishop Bowman in the Chair, \$1,000,000 were voted for Mission Work, \$439,796 being for Foreign Missions for 1886, of which \$92,774 were for China, as follows:—Fuchau Mission, \$18,585; Central China, \$20,260; North China, \$26,281; West China, \$17,685.

We clip the following from the Church Missionary Gleaner:—The Archbishop of Canterbury has appointed the Rev. Edward Bickersteth, M.A., Fellow of Pembroke College, Cambridge, to be the second Bishop of the Church of England in Japan, in succession to the lamented Bishop Poole. Mr. Bickersteth is the eldest son of the Bishop of Exeter, and grandson of Edward Bickersteth, one of the earliest secretaries of the C.M.S. He was for six years the leader of the Cambridge Mission at Delhi, but having come home in ill-health, and being forbidden by the doctors to return to India, he accepted the college living of Framlingham, Suffolk. He resigned it, however, only a few weeks ago to rejoin the Delhi Mission, and was on the point of sailing when the Archbishop's offer reached him. It is interesting to have a third Bickersteth in succession intimately associated with the C.M.S. and its Missions; and we heartily commend the Bishop-designate to the prayers of the members of the Society.

#### THE MISSIONARY CONFERENCE.

Dr. Blodget writes that his preference is for 1890 rather than an

earlier date, as do also Rev. Messrs. Leaman of Nankin, and Hager of Hongkong.

Rev. A. P. Parker, of Soochow writes:—"When the question was first sprung, I was in favor of having the Conference in 1887; but on reading what has been said on the subject, and on more mature reflection, I see that it would be impracticable to hold it at so early a date; and I shall now vote for 1890."

Rev. G. W. Painter, of Hangchow says:—"I desire very much that we shall have one and that it shall meet in Shanghai, and in May of 1887. I also desire to say that in my opinion the good brethren who reside in Shanghai should not be allowed to bear all the burden of entertaining. Let arrangements be made at the Temperance Hall and elsewhere, where we can pay at least what it costs to live in Shanghai, and let those who are entertained by brethren there, feel that they too will be allowed to pay at the same rates in view of the fact that it is an extraordinary occasion. My brethren and sisters of our mission here all concur in the above views."

#### THE WEEK OF PRAYER.

The annual Week of Prayer was observed in Shanghai under the auspices of the Evangelical Alliance in the Temperance Hall. The meetings throughout the week were well attended, and no doubt many present were edified and spiritually benefited. There was a tendency on the part of some of the speakers to waste time by exhortations, which perhaps would have been better spent in prayer and praise, or else divided among several speakers. At the close of the Monday evening's service, an election of Officers and Committee of the Evangelical Alliance took place for the ensuing year. *President*, Rev. L. H. Gulick; *Secretary*, Rev. Joseph Stonehouse; *Committee*, Ven. Archdeacon Moule, Rev. J. M. W. Farnham D.D., Mr. James Dalziel.

The Rev. M. L. Taft writes from Peking:—"Our meetings during this Week of Prayer, both in Chinese and English, have been well attended and highly profitable."

RESOLUTIONS ADOPTED BY THE  
PRESBYTERY OF NINGPO.

1. Marriage is for life and should not be lightly considered, but honored, as the Scriptures command.
2. Children should not be betrothed before they are of age nor without their consent.
3. Christians should marry in the Lord as the Holy Scriptures plainly direct; to marry children into unbelieving rich families merely for the sake of gain is to cast them into Satan's net and cause sorrow of heart; the Church should forbid it.
4. In case of one of the parties becoming a Christian after a marriage engagement has been made, the unbeliever shall be notified and given permission to break the engagement if he so desires. This is honorable.
5. No persons should marry whom the Scriptures and the Civil law forbid to marry.
6. The amount of betrothal money should not be a matter of contention between Christians. Let the amount be according to the ability of the two parties. As a general rule, we would suggest, that the lowest amount be forty dollars and the highest sixty dollars, the silver ornaments being extra.
7. Neither should the maid's relatives covet a larger bridal trousseau, and be constantly intimating the same to the go-between; this should be forbidden.
8. The bride's clothing should be substantial and useful, not simply for display.
9. Emptying ashes into the bridal chair, 倒火銃灰; lifting the veil, 揭方巾; carrying lighted candles before the bride, 捧花燭; bride and groom walking on rice-bags, 踏皮袋; and all other idola-

trous and superstitious practices, should be forbidden.

10. To enter the bridal chamber to annoy and insult the bride, 鬧房, this is entirely unchristian and is not to be allowed.

11. The expensive bridal sedan; the coronet with pendants, 鳳冠; the dragon-ornamented robe, 蟒袍, had better be dispensed with. The unsightly garment worn by the bride in the sedan, 迎婦衣, should be altogether forbidden.

12. The wedding feast should be according to one's means. Why go into debt for life for the sake of a few moments' display? It is perfectly proper for the poor to make no feast, but set tea and cakes before the guests.

13. The promise and covenant made before God by the bride and groom are binding for life, and in case of disregard, the Church Session should exercise discipline.

THE NEW JAPANESE CABINET.

The Rev. O. H. Gulick writes from Okayama, Japan:—Heretofore the sources of power and the responsibilities of Government have been so veiled that the constitution of the Government has been much of an enigma to resident foreigners. Now we have daylight. The Japan Mail of Dec. 26th, publishes Imperial Notifications of Dec. 23rd, which announce that on that day Count Ito became Prime Minister of the Empire.

Prince Sanjo, former Chancellor of the Empire, retires from the headship of affairs, and rumour says, will travel in Europe.

The advancement of Mr. Ito to the Prime Minister-ship, and the position of Count Inouye as the leading Minister after the President, places the two most enlightened and progressive men in the Empire at the head of affairs.

The former State Council is abolished, and the Ministers are henceforward directly responsible to the Throne, and constitute the

Cabinet. This Cabinet, in the language of the Imperial Decree of Dec. 23rd, is to "have direct control in all matters of State." The same Decree urges the Ministers to "discard pretence; make reality your aim in all things both great and small!" Golden words; truly new doctrine to be urged upon Asiatic Statesmen!

Mr. Ito is the man who, returning from a visit to Germany about two years ago, told the Mikado that he was surprised to find that both Emperor William and Bismarck, were true Christians, and that both of them urged upon him personal attention to the doctrines of Christianity, and said to him Christianity was the great need of Japan, that Christianity was what would do more for Japan than all else.

It appears that there is to be a large reduction of supernumeraries in all the offices of government, and great economy effected thereby, also a rapid pushing forward of railroad building, and continuous strengthening of the navy.

Three months ago we had a craze for foreign styles of hair-dressing among Japanese ladies. Many abandoned the native style and adopted one of the many foreign styles. European style of dress for men is becoming more and more common throughout the land. One argument in favor of it is that the dress is cheaper, another that it is more convenient for many kinds of work.

A country for changes! But when the changes advance such enlightened men as Counts Ito and Inouye to the front, the lovers of Japan may well rejoice.

#### METHODS OF WORK IN NEWCHWANG.

The Rev. W. P. Sprague recently paid a visit to Newchwang, and thus reports:—"Mr. Webster, who came out to the Scotch U. P. Mission three years ago, commenced

evening preaching in the street chapel, last winter, profiting by the good example of Mr. Lees in Tientsin, and Mr. Ament in Peking. He also introduced that most valuable help, object teaching, by means of a magic lantern his thoughtful friends had sent him. In this way crowds listened nightly to the old story of salvation through Christ only, and carried away, indelibly impressed on their minds, pictures of all the leading scenes in the life of our Lord on earth.

"Another method of increasing the number of hearers, has been the use of a Gospel tent. His friends of Barclay Street Church, Edinburgh, sent him out a fine large tent. At its dedication in Edinburgh Mr. Muirhead took part in the service. And at its rededication when it reached Newchwang, in August 1885, all the foreign residents joined four or five hundred natives, all comfortably seated within, consecrating it to preaching the gospel to the Chinese. And from that day till the autumn storms came on, crowds have daily listened to preaching within its walls. Already is it owned of God in blessing, and the first-fruits begin to appear."

Mr. Sprague, referring to the work of Mr. Ross among the Koreans, (which has been from time to time reported in the *Recorder*) says:—"I have never heard of such ready acceptance of the Gospel in China, unless it were following the famine relief work in Shantung. God grant we may soon hear of much more of the same sort all over this great land!"

#### ERRATA.

On page 12, line 14, of Vol. xvii, for "ting" read *tiny*; and on page 15, line 16, for "well drained," read *well-dressed*.

## Diary of Events in the Far East.

*December 1885.*

23rd.—Reorganization of the Japanese Cabinet, under Count Ito, with Count Inouye as Minister for Foreign Affairs.

30th.—Death of Sir Walter Medhurst, in England.

*January 1886.*

1st.—Proclamation of the Indian Government annexing Upper Burmah.

7th.—A new Loan of £300,000, by the Hongkong and Shanghai Bank, for the China Merchants' S. N. Co.

13th.—Two sharp shocks of earthquake felt at Swatow.

14th.—The priests of St. Joseph's College bring suit for libel, in the Supreme Court of Macao, against the editor of the *Independente*.

18th.—H. E. P'eng Yu-lin arrives at Shanghai on leave of absence from Canton.

28th.—Mr. Taro Ando (late Japanese Consul in Shanghai) was to leave Yokohama as Japanese Consul to Hawaiian Is., with 925 Japanese laborers.

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## Missionary Journal.

### Births, Marriages & Deaths.

#### BIRTHS.

On the 23rd of December, the wife of Rev. ARTHUR BONSEY, London Mission Hankow, of a son.

On the 6th of January, the wife of Rev. G. R. LOEHR, of a daughter.

On the 6th of January, the wife of Rev. B. C. HENRY, Canton, of a son.

At Okayama, Japan, January 8th, the wife of Rev. OTIS CARY, A. B. C. F. M. Mission, of a son.

At Amoy, January 13th, the wife of Rev. W. PALMER M. D. of a son.

At Shanghai, on the 23rd of January, the wife of Rev. J. N. B. SMITH, of the American Presbyterian Mission, North, of a daughter.

#### DEATH.

At Hankow, December 29th, 1885, Mrs. GRIFFITH JOHN, of Hankow.

### Arrivals and Departures.

#### ARRIVALS.

At Taiwan-fu, Formosa, November 12th, Dr. J. Lang, of English Presbyterian Mission.

At Amoy, December 22nd, Rev. D.

Rapalje, of Reformed Mission.

At Shanghai January 13th, Rev. Mr. and Mrs. C. F. Reid and two children, W. H. Park M. D., and Mr. C. J. Soon, all for Methodist Episcopal Mission South. Also on the same date Rev. Mr. & Mrs. Bryen, Rev. Mr. & Mrs. D. W. Herring and Miss R. McGown M.D., for American Baptist Mission South.

At Shanghai, January 15th, Misses L. E. Hubbard, S. E. Jones, C. P. Clark, S. Reuter, A. S. Jakobson, J. D. Robertson, Mrs. Erikson, and two children of Rev. Mr. Cardwell, all of the China Inland Mission.

At Shanghai, January 28th, W. E. Macklin, M.D. of the Foreign Christian Mission Society of the Disciples of Christ, Cincinnati, U.S.A.

#### DEPARTURES.

From Taiwan-fu, November 14th, Dr. and Mrs. Anderson, and Mrs. Ede, for England.

From Foochow, on the 12th January, Rev. L. Lloyd and family, for England.

From Shanghai, January 28th, Rev. Mr. and Mrs. Tomalin, of the China Inland Mission for England.

